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Appraisal System in Babad Dipanegara Text: Systemic Functional Approach

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Abstract

Babad Dipanegara is one of Indonesian cultural heritage written by the prince Dipanegara himself as an autobiography of his life during the colonial period. The purpose of writing an autobiography at that time may have been different from today. Formerly, the probability of commercial or campaign purposes in writing autobiographies was the least. Besides, there is an interesting statement from the author about his urge to express his feelings through babad without any desire to be known by everyone. Thus, the purpose of his writing becomes interesting to research. The appraisal system can be used to evaluate the purpose of the language used by the author. A mixed method was applied in this research. Qualitative studies supported by quantitative analysis was done with the intention to prove the validity of the analysis. The results of the research show that most of the words chosen by the author are in a positive declarative form which is completely unrelated to any commercial purpose. Moreover, based on the findings, there were 52.23% of clauses have words that refer to a positive form of appraisal, while 47.76% of clauses have an implied meaning which is not stated in the appraisal theory by Martin & White (2005).

1. Introduction

Babad is one of Indonesian cultural heritage which is rarely known today. Babad Dipanegara was written in 1831-1832 and received an award from the United Nations Educational, Scientific and

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Culture Organization (UNESCO) as a memory of the world in 2013. This autobiography has been recognized worldwide as a heroism text written by prince Dipanegara during his exile. As a cultural heritage, this proves that Babad Dipanegara must be preserved by the Indonesian people because it has a lot of value. One of the examples is the moral value of fighting against injustice. Unfortunately, this has not been implemented in society due to the lack of knowledge about the message contained because Babad Dipanegara is one of the traditional manuscripts written in ancient Javanese language (*Jawa Kuno*). In fact, to spread the moral value of Babad Dipanegara in society, a translated edition in Indonesian was made, so the wider community can understand the text easily. However, different points of view from each person will rise to different interpretations. This also makes the massages of babad is not very clear for some people. To find out the real value contained in the text as the original intention of the author, then a language evaluation analysis is carried out. Various interpretations can be equalized by looking at the author's word choice. The number of occurrences of words in the form of positive and negative emotions also influences the purpose of the text. Analysis of language evaluation and word occurrence involves the evaluation of the lexicons, groups of words, and clauses that leads to the author's ideology. Besides, the purpose of writing an autobiography at that time was different from today. The commercial or campaign purposes in writing autobiographies is rarely used. This is also confirmed by the author's statement about his urge to express his feelings through babad without any desire to be known by everyone. Thus, the purpose of his writing becomes interesting to research.

Studies on evaluative language have been widely conducted and lead to the development of new theories. One of them is the appraisal system as the development of interpersonal functions by Halliday. It was well discussed by Hood (2010) about how someone's writing can manipulate the reader because it involves the author's emotions that can change someone's perspective and those can be revealed by conducting a language evaluation. Arunsirot (2012) carried out an analysis by using an appraisal system found that almost all sentences used to deliver the message in Thai Newspapers was positive sentences. In line with, Afzal & Harun (2015) critically analyze newspaper because of the lack of attention to the language used and produce confusing text. The appraisal system is the most appropriate tool that can be used to convey someone's emotion. Yang (2016) revealed that the appraisal system is an important parameter in argumentative writing. He compared Chinese and American college students' argumentative writings and found significant differences in selecting affects. It is clear that appraisal can be used to see cultural differences just from the word choice. Tran and Ngo (2018) observed there were huge differences in integrating the news by many publishers on Facebook as a popular social network that attracts a wider readership. Various level and complex patterns are used to ensure that interactions in the comments column that occur on the page do not cause any miscommunication. Zhipeng (2022) strengthened that appraisal is the core of language evaluation implicitly or explicitly. According to Halliday & Hasan (1976), text as a functioning language can carry out certain context which leads to ideology. Halliday (1978) found that researching a text requires various elements contained in the text and different points of view. In analyzing the text, especially evaluating the attitudes of the language used, the emotions contained in the text are bonded to the context. Fontaine, et all (2013) stated that components of Emotional Meaning describe several forms of emotion that can be divided into positive and negative forms.

Systemic Functional Linguistics (SFL) is the basis of appraisal theory which is very appropriate to use to reveal the purpose of writing Babad Dipanegara's text. Before looking further at the appraisal, the element of SFL must be understood first. Eggins (2004) defines that appraisal theory can be used to study the interpersonal relationship between the writer and reader further than Halliday's interpersonal theory. However, to understand appraisal, interpersonal meaning must be understood first. According to Martin & Rose (2003), appraisal refers to assessments that involve

emotions, feeling, and resulting value. Appraisal can be divided into attitude, engagement, and graduation. Attitude is how a person expresses a situation, engagement is the source of the attitude and graduation is how the attitude is applied. In line, Martin & White (2005) believe that the appraisal system is capable of seeing personal relationship and socially constructed through language. It was clearly explained that attitudes are divided into three types namely; affect, judgment, and appreciation. 1) Affect refers to the feelings which are emotional reactions in the text raised by the writer so that the reader can understand them, 2) judgment is a normative assessment of human behavior related to rules or behavioral conventions which include social sanctions and social esteem and 3) appreciation is the last aspect of attitude with the concept of evaluating objects, attitudes, and everything related to the speaker or writer that can produce reactions and also judgments.

Studies of appraisal systems that have been carried out before, indicate that people are well aware of the development on analyzing evaluative language. The previous studies were limited to the analysis of commercial text and students' writing. The commercial text has a specific aim of marketing products while students's writing is written based on the theme given by the teacher. Marketing a product aims to influence consumers to be interested in the product being offered so the lexicon used is mostly in positive form. Both the commercial text and the students' writing were written recently. In contrast, Babad Dipanegara was written many years ago, when the commercial text for self-promotion or offering products is not yet known.

2. Research Methods

This study aimed to evaluate the language used in Babad Dipanegara's text by using the mix method proposed by Creswell (2009). The data is explained descriptively as qualitative analysis and supported by quantitative analysis to emphasize the validity of the analysis. The data was taken from the text of Babad Dipanegara. The collected data was done by using *Antconc* as a concordance tool and it was searched by referring to the keywords. *Antconc* was used to obtain the accurate number of the data because it is very helpful in analyzing large amounts of data. Data was classified based on the theory and placed based on categories in data cards as records. Furthermore, the data was analyzed using appraisal theory by Martin & White (2005) which is a development of Systemic Functional Linguistics (SFL) approach by Halliday (1985) especially in interpersonal meaning. After all those steps had been carried out, a conclusion was made at the end.

3. Results and Discussion

Clauses found in Babad Dipanegara's text are expressed explicitly and implicitly. Clauses that can be evaluated using appraisal are transitivity clauses which involve feelings. This clause is found in the form of mental processes. There are 3900 (100%) clauses with mental processes, but only 2034 (52.23%) clauses use word choices that match the keywords described by Martin & White (2005), while 1866 (47.76%) clauses have implied meanings. The findings can be seen as follows.

A. Attitude

Attitude relates to the evaluations of a person's feelings about objects or people's characters. It refers to the phrases used in the text and mostly can be seen from the use of adjectives in the text. Attitude in the appraisal system consists of three simultaneous part called affect, judgement and appreciation.

Table 1 : Affect in Babad Dipanegara Text

Form	Behavior	Number of Occurances	Character	Percentage
Unhappiness	*Meratap*	1 (0.02%)	*Sedih*	79 (2.02%)
	Menangis	136 (3.48%)	*Menderita*	9 (0.23%)
			Benci	4 (0.10%)
			Tidak suka	9 (0.23%)
Happiness	*Tersenyum*	276 (7.07%)	*Cinta*	2 (0.05%)
	Tertawa	38 (0.97%)	*Kagum*	3 (0.07%)
	Bersuka cita	1 (0.02%)	*Senang*	183 (4.69%)
	Bersalaman	6 (0.15%)		
	Berpelukan	1 (0.02%)		

Affect is the first form of attitude. Affect has the form of unhappiness and happiness that can be evaluated. The number of occurences of the word *meratap* is 1 time (0.02%), *menangis* is 136 times (3.48%), *sedih* is 79 times (2.02%), *menderita* is 9 times (0.23%), *benci* is 4 times (0.10%) and *tidak suka* is 9 times (0.23%) as the form of unhappiness. Meanwhile, the word tersenyum was found 276 times (7.07%), tertawa 38 times (0.97%), bersuka cita 1 time (0.02%), bersalaman 6 times (0.15%), berpelukan 1 time (0.02%), cinta 2 times (0.05%), kagum 3 times (0.07%) and senang 183 kali (4.69%). In the text, there were forms of judgement as the second form of attitude found which is related to the assessment of a person's behavior or character which is carried out normatively. Judgment is the second form of attitude. Normative judgment leads to a positive or negative sanction. Sanctions in negative form are called social sanction, while in positive form called social esteem. These two forms of judgment were found 179 times (4.5%) in the text. The third form of attitude is appreciation. Babad Dipanegara uses appreciation which describes the positive assessment that a person gives to another person or can be given to ourself for done or produces good results. The key word that describes appreciation is terima kasih. This form was found 129 times or 3.3.% in Babad Dipangara text. Examples of attitude in the text can be seen as follows.

1. *Tersenyum sang pendeta melihat tingkah anaknya*. (Dipanegara, 2019: 16)
2. *Raden Sahid sangat nakal akhirnya diusir oleh ayahnya*. (Dipanegara, 2019: 5)
3. *Semua mengucapkan terima kasih. (Dipanegara, 2019: 106)*

Tersenyum in the example 1 is an attitude of feeling happy. The feeling of happiness within a person can be expressed in the form of *tersenyum*. *Tersenyum* is smiling and it is a positive behavior. *Tersenyum* in this context is an expression of the priest's happy feelings because he saw his son's positive behavior, so it is categorized as attitude. Example 2 has a judgment form in the clause. *Diusir* or being expelled is a social sanction that can be given to someone for mistakes they have made. Being expelled is an activity that involves forcing another person to leave a place. *Diusir* comes from the verb *usir* which means go away or order someone to leave a place. An example of appreciation can be seen from the use of *terima kasih* in example 3 which shows that everyone appreciates the actions taken by the King. That was because he had been given the title to Adipati Mondaraka for his achievements, so the appreciation from the people at that time was expressed in the form of thanks.

Most of the words that the author chooses to express feelings are in the form of positive declarative form such as examples 1 and 3.

B. Engagement

Engagement refers to the clause chosen by the author as the source of language evaluative. The selected clause can be subjective (monogloss) or objective (heterogloss). The subjective clause is taken from the author's perspective and the objective clause considers every possibility from various sources. The form of engagement found in Babad Dipanegara text consists of denial, statement, possibility, seeming, and supposedly.

Table 2: Engagement in Babad Dipanegara Text

No	***Engagement***	**Frequency**	**Percentage (%)**
1	*Refusing*		
	a. refusal	151	3.87%
	b. conflict	27	0.69%
2	*Statement*		
	a. expectations	294	7.53%
	b. announcements	2	0.05%
3	possibilities	44	1.12%
4	apparently	10	0.25%
5	supposedly	17	0.43%

There were 151 (3.87%) forms of refusal clauses that were part of denial found in the text, 27 (0.69%) conflict clauses, 294 (7.53%) expectations, 2 (0.05%) announcements, 44 (1.12%) possibilities, apparently as a part of seeming were found 10 times (0.25%) and supposedly is 17 times (0.43%). All clauses are in monogloss or heterogloss form which can be seen in detail as follows.

4. *Aku akan mengungkapkan perasaan lewat tembang untuk menghibur hati sewaktu di Kota Manado, berkarya tanpa terlihat demikian, oleh karena kasih anugerah dari Allah Yang Maha Agung* (Dipanegara, 2019: 1)
5. *Basah Usaman berkata dan tersenyum, "Apa disuruh bunuh diri! Satu orang disuruh menghadang seribu prajurit kafir di jalan. "* (Dipanegara, 2019: 388)

Clause 4 is an example of monogloss found in the text. The author tells himself using the word *aku* and begins his writing by providing information that he wrote because he wanted to express the feelings, he had through during his exile in the city of Manado for himself without any desire to be known by everyone. Clause 5 shows the projection used in the text to highlight the existing clauses. Projection is marked by the the use of quotation marks. The highlighting by using quotation marks means that the author uses other people's statements to show his attitude. The projection in the example emphasized the expression given by Basah Usaman. The author describes in his words that the expressions conveyed by Basah Usaman were done while smiling.

C. Graduation

Graduation is a language evaluation related to how an expression has a level of emphasis when it is spoken either directly or indirectly. Two graduation systems, namely force and focus can be used to see the intensity scale of an expression.

Table 3: Graduation in Babad Dipanegara Text

No	Graduation	Form	Frequency	Percentage
1	*Force*	*Explicit*	2034	52%
		Implicit	1866	48%
2	*Focus*	*Sharpening*	743	4%
		Softening	1125	6%
		Swearing	1	0.01%
		Metaphor	172	1%
		Neutral	17203	89%

Force in the text was found to be used explicitly and implicitly. Clauses in explicit force were foun 2034 times (52%), while in implicit form were found 1866 times (48%). Focus found in Babad Dipanegara consists of the sharpening form which was found 743 times (4%), the softening form was found 1125 times (6%), the swearing form was found 1 time (0.01%), the metaphor was found 172 times (1%) and neutral was found 17203 times (89%). The examples of force and focus can be seen as below.

6. *Sang Raja tersenyum dan berkata, "Kanda jangan berpikir yang bukan-bukan, memang benar itu anakmu*. (Dipanegara, 2019: 99)
7. *Paman Juru meninggal dibunuh oleh Sultan Pajang*. (Dipanegara, 2019: 88)

Example 6 has the word *benar* which functions to emphasize the clause that follows it. *Benar* has a comparison that can be measured, that is *tidak benar*. *Benar* as truth is chosen according to the needs of the clause. *Memang benar itu anakmu* is stating a sincerity or truth, so this is emphasize the facts. Example 7 has a focus that is conveyed more clearly on the clause as a point. The focus is on information of *dibunuh oleh Sultan Pajang* or being killed by Sultan Pajang with the aim of sharpening. Sharpening is expanding the meaning that was offeres initially with additional information. In context, it is known that *Paman Juru meninggal* or died. However, there are other things that are emphasized as a focus. The information is who killed Paman Juru. Focus is different from force which can see the comparison of words or antonyms. Focus is important information conveyed and generally has no other equivalent words because it is an irreplaceable fact.

4. Conclusion

The results of the analysis of the text Babad Dipanegara show that there were clauses using appraisal explicitly and implicitly. The number of clauses that refer to evaluative clauses which involve feelings can be found in the form of mental processes. There were 3900 clauses with mental processes found in the text. Based on the analysis, only 2034 (52.23%) clauses have words that refer

to appraisal which are in accordance with the theory described by Martin & White (2005), while 1866 (47.76%) clauses have an implied meaning and there are even several clauses which indicate appraisal but it is not found in the keywords described in the theory. The theory also reveals that the language chosen shows that the language used is mostly positive declarative without any commercial or campaign purposes. The writing was written purely to tell the author's experience and other good things that happened to him because of the greatness of God by positioning himself as main character in the autobiography.

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